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affliction' or can best be acquired by exercise. This gives his book at once a class-room air and something of the appearance of a considerable to-do about a small matter. One might think with some reason that a sharp young person with the disposition to do newspaper work might be relied upon to pick up the technique of writing out his material just as the author thinks he may be relied upon to learn the technique of news-gathering. But Mr. Hyde is evidently of another opinion, and as a result he has written in all, seventeen chapters, with two appendices, mainly concerning themselves with "stories," reports of speeches, court news, interviews, etc. He carries out his plan with great particularity and presents his studies and suggestions with force and clarity. The great shortcoming of the book, however, is that, while it proceeds from a seat of learning and authority of the highest rank, it scarcely says ten words either to offset what is deplorable (if not worse) in our newspaper methods, or, at least, to bring them under criticism. It contains next to nothing to promote in the student intelligent self-assertion; its standards of fitness are the standards of fitness in newspaper practice at the moment, both ethical and theoretical. This is scarcely teaching; it is mere marking time.

And throughout the 338 pages, not a single helpful word about first principles! In newspaperdom first principles (and last principles) are circulation, because without the honey of circulation the advertising fly is not to be caught. In that, and back of it, lies nine-tenths of the technique of newspaper-work. Mr. Hyde does not bring it out; and leaving it hidden, he leaves real help out of his book. Still it is only fair to re-affirm that what he does do by way of academically discussing the practice of the moment, he does well and painstakingly.

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LEUBA, JAMES H. *A Psychological Study of Religion.* Pp. xiv, 371. Price, \$2.00. New York: Macmillan Company, 1912.

This psychology of religious life strives to reach "what is fundamental and essential in *human nature*" (p. ix). Religion is defined in the following way: "What belong exclusively to religion are not the impulses, the desires, and yearnings . . . but merely the conceptions themselves" (p. 8). "If the terms 'superhuman' and 'supernatural' have any relevancy in religion, it is merely with reference to the gods and their action on man, should they have an existence outside the mind of the believer" (p. 9). "Religion begins when the mystery has been given some solution, naïve or critical, making possible practical relations with the 'ultimate.' . . . If men have 'lived by religion,' it is not because they have recognized the mystery, but rather because they have, in their uncritical purposive way, transcended the mystery, and have posited a solution of which they were able to make practical use" (p. 28). Thus, the author seems to find the value of religion to humanity not in its emotional inspirations, nor yet in its influence upon behavior, but in what is really a philosophy of the mysterious, though recognizing that, "the reason for the existence of religion is not the objective truth of its conceptions, but its biological value" (p. 53). No

doubt it has a biological value, if we admit with him, that the "religious life . . . includes the whole man" (p. 52); that "in its objective aspects, active religion consists . . . of attitudes, practices, rites, ceremonies, institutions; in its subjective aspect, it consists of desires, emotions, and ideas, instigating and accompanying these objective manifestations." If this is not the whole man, the remainder is a negligible quantity.

There is an attempt to show that magic and religion are entirely separate, neither developing out of the other; "religion is social and beneficial; magic is dominantly individual and often evil" (p. 176). Of course if the definitions are clearly drawn to start with, the phenomena will fit them; but the more important question which he treats too tersely, is whether this may not merely express two aspects of fundamentally like phenomena. He differs from Frazer, however, in holding magic to be something different from primitive science and not even closely related to it. The chapter on Morality and Religion touches a very rich ethnological field but it can scarcely be said that the author has made the most of it. He denies the right of theology to isolate itself from psychology and philosophy on the ground of its being immediate knowledge whose very presence in consciousness carries its own conviction of truth and thinks it as amenable to critical psychological analyses and estimates, as is any other phase of consciousness.

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MUNROE, JAMES P. *New Demands in Education.* Pp. viii, 312. Price, \$1.25.
New York: Doubleday, Page & Co., 1912.

This is an intelligent discussion of many of the current problems of American education. It regards boys and girls under an intelligent scheme of education as the nation's greatest resource. To realize such an Utopian condition, the author makes eight demands: small classes with more or less individual teaching, physical development and care for health, interesting and stimulating studies and teaching, the training of the senses, the development of strong character, social training, vocational guidance, and wide opportunities in the school for individual effort. He makes a plea for the development of individuality and initiative on the part of both teacher and pupil, and is especially bitter in his condemnation of the despotism of ignorant school boards. American education is aimless. It has lost its one-time definite aim, and the present broad, general, cultural idea lacks a real understanding of what education should be.

The public school exists to develop social and personal power. It is just as important for it to train boys and girls to play an important part in community life as it is to develop individual skill and intellectual acumen. Society demands of public school product, "health, character, honesty, truth telling, willingness to work, readiness to comprehend, quickness of adaptation, fertility of resource and vision. These results come not from set lessons, but from self-discipline, self-reliance and self-knowledge. These qualities the public school must develop."

The discussion of discipline is admirable. The day of the rod has passed and